Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI. MAY, 1902 No. 5

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510 Tremont Temple
Boston

"Topics for 1902"

JANUARY.
Twenty Years among the Colored People.
FEBRUARY.
Alaska.
MARCH.
Our New Possessions.
APRIL.
Temperance and Home Missions.
MAY.
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Mexico and New Mexico.
AUGUST AND SEPTEMBER.
Chinese in America.
OCTOBER.
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NOVEMBER.
Mormons.
DECEMBER.
Survey of the Field.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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HINTS AND HELPS

Suggested Program for May. Subject: "Immigration"

Praise Service.

Prayer, that God will increase our interest in Christianizing the hordes of foreigners who flock to our shores.

Scripture Reading. Gal. 3.

Paper. The Present Menace to America.

Paper. Some of the Perils of Immigration.

Paper. The Remedies and the Cure for the Evil.

Paper. Methods and Results of Mission Work.

Hymn. America.

Benediction.

Leaflets.

Our Foreign Population.

The Swedes in America.

The Germans in America.

The French in the United States.

Work among the Italians of America.

New England's New Duty.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VI. MAY, 1902 No. 5

The Woman's American Baptist Home Mission Society

Editorial

THE closing of our books brings us face to face with a condition which demands serious thought from the Baptist women of New England. We need $3,095.14 to make us free from debt. As little money comes to us during the spring and summer months, and some of our heaviest expenses have to be met during these months, we find the outlook, upon the money side, dark indeed.

Unless we speedily raise this debt, there is only one thing to do, and that is to cut down our appropriations for the coming year. The needs of the work are pressing heavily upon us. Every school should have more teachers. Look at Water's Institute, Winton, North Carolina, with two hundred and fifty pupils and only five teachers, the president, Rev. C. S. Brown, having the care of four churches to secure funds to carry on the work. Is it any wonder that Mr. Brown is worn out? Can we cut off any one of these five teachers? Spelman Seminary has a fine equipment, the gift of Mr. Rockefeller. The school is doing a wonderful work. Six hundred pupils are preparing to go out as leaders of their race, and *educated Christian* women are sorely needed among this people. Shall we dismiss one or two teachers at Spelman? Mrs. Grisham, our day-school teacher in Mexico City, begs for a boarding-school another year. She cannot obtain the best results by allowing her girls to go to their wretched idolatrous homes every night. If we will grant her fifteen dollars per month, she will open a boarding-school. We must refuse this modest request. In the public schools of Utah Mormon doctrines are being taught, and Christian parents dread the declining influence, yet we cannot properly support our school in Provo, Utah, without more money. The subject of the paper this month brings up a list of pressing needs. The American Baptist Home Mission Society is aiding the State Conventions of New England in their work among the foreign populations. As we are directly auxiliary to the Home Mission Society we are helping in this work. We also support one missionary among the French Canadians of New England. Several earnest, cultured men and women are anxious to be employed in these French communities as Christian workers. We have similar requests from German, Chinese, and Italian workers, but we have not the funds. All over our land there are urgent demands for enlarged work. Is it time to cut down our workers? Let us resolutely refuse this, but with God's help let us immediately pay off this indebtedness, and by large gifts and small let us support our Woman's American Baptist Home Mission Society. We have sent to each local circle a request for an *extra* offering. This gift can be sent by letter to the treasurer, Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass., or carried by a delegate sent by the circle to the annual meeting to be held at Ruggles Street Baptist Church, Boston, May 7th and 8th. Give each woman in each church the privilege of having a share in this work. It will be necessary for us to know by May 8th the amount we can expect on the debt from circles and individuals, but the time for payment can be extended to July 1, 1902.

WHAT of the day? do you ask?
Then assuredly know
That the day which began weary ages ago
Speeds on to an issue sublime;
And the King, whose glad coming draws hourly more near,
Wilt, haply, when least you expect him, appear,
And the blessèd, long-prayed-for Sabbatical year
Usher in, in the fulness of time.

Will you hasten the day?
Will you labor and pray?
Will you thrust in the sickle and reap while you may
The plenteous harvests that lie
Waiting still for your hand
In every land,
And rip'ning 'neath every sky?
Will you gather the stones for this temple divine?
And the gems in the crown of His glory to shine
Brighter far than the sun?
And then, when He comes, bowing low at His feet,
With rapture unspeakable, hear Him repeat:
"Well done, thou good servant, well done?"

— *Selected.*

THE twenty-fourth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Ruggles Street Baptist Church, Boston, Mass., on Wednesday and Thursday, May 7th and 8th, 1902, beginning at 2 P. M. Wednesday, and closing Thursday afternoon.

The workers' meeting will immediately precede the first session of the annual meeting, and will be held in the same church, Wednesday morning, May 7th, at 10 o'clock A. M.

Simple meals will be furnished at the church for twenty-five cents per plate. Lodging and breakfast will be provided for all delegates from a distance. All delegates desiring such entertainment should apply to Mrs. Lydia H. Olmstead, 13 Rockland Street, Roxbury, Mass., as soon as possible, giving their names and addresses, and the time of their arrival. The entertaining church cannot guarantee to provide entertainment for delegates who apply later than April 22d. As it will be possible for the great majority of the delegates to reach their homes after the close of the meetings Thursday afternoon, entertainment *for one night only* will be provided for each guest who applies, unless she especially states in her application that she desires entertainment for two nights.

MRS. GRACE COLEMAN LATHROP.

Provisional Program for Annual Meeting, Ruggles Street Church, — May 7 and 8

Wednesday Afternoon at 2

Devotional Service.
Appointment of Committees.
Reports of State Workers.
Report of Paper Mission. Miss Eva Howlett.
"Suggestions for Program Makers." Miss Gertrude L. Davis.
"Our New Work — The Guadalupe Mission, Mexico." Mrs. Gertrude L. Alling.
"Listen, Hear the Echoes." Mrs. A. J. Hughes.
"On the Reservation." Miss Abigail Johnson.

Wednesday Evening at 7.30

Devotional Exercises.
Address by Mrs. William Scott.
Address by P. S. Henson, D. D.

Thursday Morning, at 9.30

Devotional Meeting till 10.
Report of Board of Directors.
Report of Treasurer.
Report of Alaska.
Open Parliament.
"The Value of Proportion." Opened by Mrs. G. D. B. Pepper.
"Twentieth Century Opportunities for Young Women." Opened by Mrs. N. N. Bishop.

Thursday Afternoon at 2

Devotional Services.
Election of Officers.
"My People — An Outlook." Mrs. M. W. Reddick.
Address by Mrs. Jane P. Duggan.
"Industrial versus Intellectual Training for the Negro." Gen. T. J. Morgan.
Address by Rev. A. C. Dixon, D. D.

Views of the Field

EUROPE, Asia, Africa, and the islands of the sea are sending to us a great host of emigrants. Europe leads. It is estimated that there are more Irish in America than are left in Ireland. Ninety-five per cent. Irish criminals come to America. More than one-third as many Norwegians as remain in Norway; one-fourth as many Swedes as now live in Sweden. And the descendants of these emigrants are increasing much more rapidly than those of our own people. The French, a very prolific race, are coming over our borders to work in our mills.

WE have now over 1,200,000 French in our country; there are over 8,500,000 Germans. The Italian immigration has greatly increased during the last five years because of the hard times in Southern Europe, and the widely spread reports of great prosperity in America. In January, 1899, 13,150 foreigners landed in New York; during the next month, February, 17,675. Half of these were Italians, thus making over 15,000 Italians in two months who landed at one port. At our last census, taken in 1900, there were 2,200,000 Italians in this country. During the last one and one-half years a large number have been added to that number. With them come the immigrants from Poland, from Belgium, from Russia and Austria.

LOOK at some of our cities. Of the 19,000 inhabitants in Chicopee, Mass., 15,000 are Romanists. And their priests make them pay one-third of their wages into the church, and keep them in ignorance as far as possible in all matters except those which concern their church. In Woonsocket, Rhode Island, of the 28,204 inhabitants three-fourths are Romanists.

IN Boston, according to the census of 1900, there was a total population of 560,892. Of these, 404,999 were of foreign parentage, or we may say 72 per cent. foreign born to 28 per cent. native born. Chicago has 77 per cent. foreign born. These are practically foreign cities.

DID not the Master bring many nations to Jerusalem on the Day of Pentecost to hear in their own tongue the Gospel, that they might be saved? They did not purposely come for that, but was not that manifestly God's purpose in their coming? These have not come hither seeking us, but in order that with the Gospel we should seek them. The very people to whom we are now sending the Gospel are here, and if we do our duty many of them will return to their home-land carrying the life-giving message. And thus they will greatly help forward our foreign mission work.

NOW, while it is our duty to send the messengers of light to the countries from which these people come, it is much more our duty to enlighten and save these benighted and ignorant peoples whom God in his all-wise providence is sending to us. This great influx from every nation in the world makes our America the most magnificent missionary ground which exists on the globe. Let American churches save America, not only for America's sake but for the world's sake. On the Day of Pentecost there were representatives from sixteen nations; to-day our Home Mission Society is working among twenty nationalities.

DURING the year 1901 our American Swedes gave into the treasury of the Missionary Union $7,490.55, to the Home Mission Society $2,678.60, and to the Publication Society $750.19. Thus we see how our home mission work is helping the foreign work. — *Extract from a paper read at Basket Meeting in Providence, March 13th, by Mrs. D. W. Faunce.*

The Religious Condition of New York City

THERE is no city in the Union, State or Territory, which shows such religious dearth as these great foreign districts of New York City. Alaska in 1890 had a Protestant church membership of four per cent., and a Protestant church, to say nothing of the Roman Catholic and Greek churches, to every 3,561 persons of her population. Indian Territory in 1890 had fifteen per cent. of evangelical Christians, and an evangelical church for every 227 of her people — men, women, and children. But New York's Jewish district has only a Protestant church for every 22,000 people, and one ward in the borough of Brooklyn has a population of 20,000, and not a single Protestant church or mission is to be found in its borders.

Courtesy of Boston Post IMMIGRANTS FROM POLAND

Above Fourteenth Street, in the borough of Manhattan, the evangelical Christians number but nine per cent. of the population, leaving 1,050,000 people outside of evangelical Christianity.

The borough of Brooklyn shows ten per cent. (119,787) of Protestant church members, but even here is left 1,046,000 persons not evangelical Christians.

But startling as are these figures, we stand aghast when we consider the character of this population which we should evangelize — foreigners from every clime under heaven; and not in knots of a hundred or more, but in great, solid, massive colonies of hundreds of thousands.

New York is a port of entry, and here the main stream of foreign immigration pours its floods of hapless human beings into our country. To be sure, many of them scatter to the West, and South, and North, but too many — far too many — lodge in New York City. And these are the poorest of the poor. If they were not, if they had the money to carry them across the country, they would not stay in New York to struggle and starve and suffer.

In one year 35,000 Russians arrived at New York with but $7 each, 66,000 Italians came with $8 each, and 23,000 Hungarians came with but $5 per capita, — over 124,000 persons, of whom not one had sufficient money to pay one month's rent in advance. Their poverty is awful. Their ignorance is appalling. Speaking only their native dialects, they huddle together, race by race, living over again their life in the fatherland, perpetuating their customs, perpetuating their religion, unless, as is too often the case, they lapse into atheism and open unbelief.

These are beds for the prolific propagation of socialism and anarchy. Here in these districts are the Nihilist societies of the Russians, the socialist and anarchist clubs of the Germans, the Italian Mafia, and the Chinese highbinders. All these preach against established institutions, or incite to law-breaking and personal vengeance.

These ignorant, and too often lawless, foreigners are also the natural prey of corrupt politicians, and through the ballot become to our better citizens a menace that is terrible. What is the outlook for their evangelization?

We have less than 150,000 Christian church members in Manhattan to 1,850,000 inhabitants, and but 302,000 in all of Greater New York against her 3,437,000 people. This is but a handful in the wilderness of people. For this small number — many of them minors, most of them women, too many of them weak and negligent — to accomplish this work of evangelization, will mean a tremendous effort on the part of the willing and competent ones. — *Missionary Review.*

The Needs of Latin America

"WHAT would the United States be without our English Bible and our long training in its precepts? Latin America would still have no Bible in the language of the people, but for the Protestant worker.

"Our Protestant converts are the only persons who fittingly observe the Lord's Day and strive to keep it holy. Latin America under Romanism has never had a Christian Sabbath. Take away the Protestant worker and you take away Sunday schools, and Young People's Societies, and similar work in behalf of the young. Our Gospel hymns will be unheard. No voice will be raised for temperance. You take away, in a word, the only really spiritual, uplifting influence at work to-day among the millions of this broad heritage. If we believe in the Protestant Reformation in Europe, we must believe in the Protestant Reformation of to-day in Latin America. America for Christ! That means all America; and on American Christians rests the burden of the work" — *Latin America, by Herbert W. Brown.*

Increase in Immigration

Reaches 20 Per Cent. Over Preceding Year — Statistics by Nationalities

IMMIGRATION Commissioner Thomas Fitchie made public yesterday the statistics of his bureau for the last fiscal year, which show that nearly 20 per cent. more immigrants landed here than in the fiscal year ending in 1900. In the steerage of the transatlantic fleet there were 33,879 citizens. Most of them were naturalized, and were returning from visits to their native places. In the cabins of all the ships were 59,880 aliens. Nearly all were sojourners; the rest of the cabin passengers, 99,177, were returning citizens. Of the 427,495 steerage passengers, 388,931 were immigrants. The report draws attention to the marked increase of immigration from Southern Italy; also from Ruthenia, Armenia, Syria, Croatia, and Dalmatia. About one-third of the total immigration is now from Italy.

There has been a decided decrease, compared with last year, of Finnish, Irish, and North Italian immigration. These are the statistics by nationalities:

	1899–1900.	1900–1901.	Increase.
Armenian and Syrian	3,600	5,537	1,937
Bohemian	2,329	3,084	755
Croatian and Dalmatian	9,521	12,348	2,827
Dutch and Flemish	2,516	3,065	594
English, Scotch, and Welsh	5,917	6,433	516
Finnish	6,783	4,535	*2,248
French	1,998	3,771	1,813
German	23,382	29,680	6,298
Greek	3,734	5,681	1,947
Hebrew	44,520	43,237	*1,238
Irish	35,200	29,953	*5,247
North Italians	16,690	20,360	3,670
South Italians	82,329	111,298	28,960
Lithuanian	9,170	8,192	*978
Magyar	11,353	12,344	991
Polish	36,835	37,636	801
Portuguese	3,770	3,393	386
Ruthenian	2,653	5,032	2,379
Scandinavian	22,847	24,181	1,334
Slovak	25,392	26,951	1,559
Spanish	309	513	204
All others	797	1,527	730
Grand total	341,712	388,931	47,219

* Decrease.

Mr. Fitchie interprets a high proportion of female to male immigrants as a sign of intention to stay here. Irish and Bohemians bring in the most women, the Hebrews, Germans, and Scandinavians following in that order.

In 1900–1901, the money brought in by immigrants amounted to $5,490,080, or $14.12 a head, against $4,610,649, or $13.49 a head in the preceding fiscal year. The British had $32.64 apiece; the Germans, $31.14; the French, $39.37; the Spanish, $30.23; the North Italians, $23.52; the South Italians, $8.67; the Hebrews, $8.58.

There was more illiteracy than usual among last year's immigrants. The number of illiterates over 14 years old was 107,323, or 27.60 per cent. In 1899–1900, the proportion was 23.41 per cent. and the number of illiterates 79,988.

Among those deported were 2,394 persons likely to become public charges, and 130 contract laborers.

Ellis Island derived $463,715 from the head tax in 1900–1901, $46,672.60 from hospital collections, $10,620 from rental of privileges, and $5,500 from fines. Salaries consumed $125,418.92 of this $526,507.60, and other disbursements $125,418.22, leaving a balance of $275,670.45.

Attention is called to the lack of any adequate provision of law to prevent anarchists from landing in the United States. The commissioner says that all the various suggestions that have been made to this end are either inadequate or impracticable. The method which has the most to recommend it, Mr. Fitchie believes, is to station immigration officers abroad whose duty shall be to confer with the foreign police authorities, but even this method would not cover the case, he believes, on account of the want of definite information about anarchists in certain countries, notably Great Britain. — *New York Sun, April 10.*

Courtesy of Doubleday & Page

A POLISH JEWESS

LAST week 1,300 Scandinavians sailed from Christiania for this land of syndicates and strikers. At such a rate there will soon be left in Norway only the numerous native Arctic explorers and the tourists "doing" the Land of the Midnight Sun. — *Boston Journal, April 14.*

WE quote the following from an address given by Dr. Hulbert, dean of Chicago University, to whom we are also indebted for many facts and figures used here:

"Are we seeking the world's salvation? We must lay the basis of our undertaking in Christianized America. A wise interest in foreign missions compels a boundless zeal for home missions. The battle lost at home, our cause is slain abroad. Christianity failing in America, it is irretrievably doomed in Africa and Asia. Christianity present in America, it will conquer the world for Christ." Or, as another has said, "America holds the future;" and still another, "If America fails, the world will fail."

THE following letter was received too late for publication in April ECHOES:

ELK CREEK MISSION, Hobart, O. T., March 21, 1902.

Intemperance has not a strong hold on our Elk Creek people. I have inquired if they drink in Hobart, and I do not hear it if they do, although there are twenty-three saloons in Hobart; and they are doing all they can to lead men astray. I have heard of others on the Washita and near Anadarko who have fallen victims. There is one camp on Elk Creek (Komalty's) which I am sorry to say gamble night and day when they have money to stake. A young couple who are visiting at this camp had a very serious accident, all because of gambling. They put their eight months' baby to bed and went to Komalty's place to gamble. They returned at daybreak so tired and sleepy they dropped down on each side of the bed in which they had put the baby. After awhile they awoke and lifted the cover from the baby. It gave one gasp after it was taken from the bed, and died. Gambling is the sister of intemperance.

The other day Mr. Hicks went up town with an Indian. As they drove by a saloon they saw a Kiowa woman come out of this dive. She had been gambling. This was Komalty's wife. She pretends to be a Christian. Her husband has always tried to pull her down. They take wood up and sell it, and go to the saloons and gamble their money away and come home hungry.

It makes my heart sick as I write this. Sometimes I feel so discouraged and disgusted with gambling, I could give it up. They are not worth the time, money, and strength expended. I have tried these eight years to help them, have gone to sewing meetings when I could not sit up all day, have written letters propped up in bed — in a word, have done all we could to help them to a higher plane of living. Thank God, there is some pure, true, lasting fruit, and we take courage and toil on, knowing that results are in our Father's hands.

We hear there is a saloon at Anadarko run by a white man, who married a Kiowa woman. This white man, the emissary of the evil one, takes his "fire-water" in his pocket and goes to camp, and is teaching the young men to drink. I am sorry to say this is a true story.

An incident under our own eyes: A beautiful and accomplished girl of the Wyandot tribe came to Rainy Mountain government school as an employé, held her position three years, was efficient, trusted, and loved by all. She was married to a Kiowa young man who was educated at Carlisle, a consistent Christian, bright and intelligent far beyond the average. She in her wedding-gown looked like a white lily. Life to them was a great promise of happiness. The Rock Island Railroad was made through the Kiowa Reservation, and little towns sprang up as usual, and with them the saloons with the "fire-water." This promising young man is a drunkard now. The sweet girl mother looks like a crushed flower, with sunken cheeks, almost barefoot, and the faded dresses she wore at school is all you see of the bride of four years. The second year after her marriage she sold her piano for less than half price to get bread. How much that man might have done for his people had it not been for drink!

Here is another which is amusing as well as pathetic. A white man, Jimmie Jones, married to a Kiowa woman, lives near Chickasha. He stays away from home two weeks at a time on a drunk. Nellie takes the team and hunts him up, and gets him home. She even goes to El Reno and brings him home. This time, of which I write, she went to Chickasha to find him; he saw her and eluded her, but some men told her where to find him. Before Nellie came in town he boasted what a great strong man he was, what he could do, etc. When Nellie asked him to come home with her he refused. She said: "Jimmie, I want you to come home." This is the third time. She took his hand and tried to lead him, but he was not ready to go. Then something happened. Nellie's Kiowa blood was boiling. She held on to his hand and used the buggy whip with great force, and to good effect. As he turned to go he said: "Nellie is the only one who can whip me. I obey her. She is the only one."

This woman has a hard time, although she has everything she needs to live on.

There is another near relative to "fire-water" engaged in by the Kiowas, non-Christian element, although some of the Christians indulge. This is mescal feasts. They are an abomination. The mescal bean is a Mexican production sold to the Indians by white people (merchants). It has an effect similar to opium. Some of them eat from fifteen to twenty beans at one feast. They are good for nothing after using it for a week. They eat it at night. Next day they have the feast, which is composed of the best they can get. The young men are the victims.

Do these things interfere with mission work? These evils are the worst possible drawbacks.

MRS. G. W. HICKS.

"VIRGINIA has joined Mississippi, Louisiana, Alabama, and North Carolina in its effort to disfranchise the negro by unconstitutional and illegal measures. Their laws do not only show an utter disregard for human rights, but they show a lack of moral courage, in that there is a fear of passing just suffrage laws that, being honestly administered, will allow equal privileges to voters of the same ability or worth. Nine months have been spent in Virginia, not to pass a suffrage law that would apply equally to honest and intelligent citizenship, but rather one that would prevent honest, intelligent and worthy colored citizens from voting, and allow dishonest, ignorant, and unworthy white citizens to vote. There is not the least attempt at disguising the purpose of their laws, and they will hardly stand the searching test of judicial scrutiny to which they will be finally submitted."

Mather School, Beaufort, S. C.

A BLESSED work has been going on in this school, and Miss Owen, our teacher, writes of the deep interest manifested. Seven have followed Christ in baptism. Never before has the community seemed so awakened to a sense of their need of Christ. The prayer meetings have been seasons of unusual power.

HOME Missionary Women of the Interdenominational Council on February 25th were granted a hearing before the Judiciary Committee of the House of Representatives at Washington, D. C., concerning an anti-polygamy constitutional amendment. Such well-known women as Mrs. Darwin James, of Brooklyn, president of the Council; Mrs. Clinton B. Fisk, of New York, president of the Woman's Home Missionary Society of our Church; Mrs. Charles H. Parkhurst, president of the National McCall Mission; Mrs. F. H. Carpenter, president of New York State Federated Clubs; Mrs. Louise S. Houghton, editor of *The Evangelist*, and other women of merited renown, including our own Mrs. Roach, of Washington, were present.

Mrs. F. S. Bennett, of New York City, secretary of the Interdenominational Council, made a strong and eloquent presentation of the case, followed by Mrs. Carpenter, who spoke upon the legal questions involved. Much interest was manifested by members of the committee, and in replying to the questions most of the ladies present spoke. One of the interesting events of the hour was the presentation by Mrs. Fisk of a huge package of petitions tied with the colors of the society, and numbering thirty-two thousand or more names. Mrs. Fisk spoke forcibly of these signatures gathered by the women of Methodism, and of the attitude of the Church upon this great question. The courtesy and interest of the committee were marked, and much encouragement is felt by the ladies of the Council. Meantime the need of much prayer and united effort is still felt.

A Papal Bible Conference

THE Pope has called *a Bible Congress!* A special commission is appointed to consider all questions connected with Bible studies with the design to furnish the scholarly minds in the Roman Catholic communion full opportunity to state their opinions and perplexities, and bring them to the direct notice of the head of the Church. The purpose seems to be to formulate a rule of faith, so as to limit speculation and eliminate controversy. Hitherto, the ravages of higher criticism have been confined almost exclusively to the ranks of Protestantism. But the contagion or infection has reached the disciples of the Vatican, as is seen in the cases of Lenormant and Doctor Mivart and others. The Pope is a man of much worldly wisdom, and a consummate tactician, and, though the sessions of the commission may be private, the conclusions will not be. We shall all look with profound interest to see how the papal Church, hitherto so conservative about inspiration, will take her stand. It would be a new marvel if the Church which has traditionally been supposed to keep the Word of God from the common folk should now be foremost in espousing its inerrancy, and declare for its infallibility, as thirty years ago it declared for that of the Pope. — *Missionary Review.*

THE House committee on Territories has decided to recommend a joint bill providing for the admission of Arizona, New Mexico, and Oklahoma to Statehood.

Sylvia

SHE was a little Swedish maid who had been landed at Ellis Island with several hundred other immigrants of different nationalities, and brought from there to the Barge Office. The brother who had sent her money to pay her passage, failing to be there to take her in charge, she was put in one of the detention pens to await his arrival.

For two long days she waited for him to come, during which time she could get no satisfaction about him from those who had her in charge. On the third day a man looked at the card given her, and asked in her own tongue:

"Brother come yet?"

"No; but I want him so!"

"Well, why doesn't he come for you?"

"I have looked for him. I have stood at these bars looking until I am sick."

"Give me the letter he sent you."

Sylvia fumbled in her pocket for a moment, and then handed him a badly crumpled letter, from which the man copied the address given in it. The next day he came back and took the homesick girl to the court of inquiry, where the judge told her kindly that her brother could not be found. He had left his place of business a week previous, and could not be located.

For a moment the girl stood looking helplessly around her, then in a trembling voice asked, faintly: "May I sit down?" "Yes," said the judge, gently, touched by the despair in her face and voice. Tears filled her eyes and ran down her cheeks, but she did not sob or make a noise, and after a little she dried her eyes by drawing her sleeve across them. Then the judge told her that if she wished to stay she would be cared for until she got a place to work.

"I'll stay," she said, quietly. "I am sure Orlaf will soon come;" and even if she had not had this faith in her brother, she could not have gone back to her old home, because she had only a few pennies left in the pocket of her homespun frock.

That same evening she went with the agent of the Immigrant Society to the Home, a short distance away. She was given in charge of the matron, who spoke cheerily concerning the disappearance of her brother, and did all in her power to console the poor waif cast so helplessly upon the charity of strangers. A few days later she went into service in a beautiful home, where the many calls upon her help left her very little time to think of her own troubles. It was a happy family that dwelt within the big mansion, where the little maid's feet tripped so fleetly from dawn until far into the night. The members loved one another devotedly, and were kind in a way to those who served them, but it never occurred to them that under the sunshiny ways of the little stranger maid she carried a heart heavy with anxiety and homesickness.

"Don't bring your tears in here; I hate them," her young mistress Charlotte had said one morning soon after she had entered the big house, when with wet eyes she ventured into her room with fresh flowers. "They wash

the color out of the flowers and wilt them. You must smile and look happy hereafter, and if you have tears keep them for your pillow and the darkness."

And that was the last time Sylvia's tears flowed to dampen the spirits of those she served.

"Miss Charlotte is right," she told herself, as she sobbed out her heartache in the darkness that night. "I have no right to thrust my troubles upon strangers and shadow their lives. Hereafter they shall have no cause for complaint."

And they had not; for no matter how weary she grew with the waiting for the brother who did not come, nor how, at times, her homesickness was almost beyond endurance, she came and went like a sunbeam at their bidding, carrying her sorrows to her pillow in the darkness just as Miss Charlotte had counselled.

But one day the suspense about the missing brother ended in a deeper sorrow — that of shame — for he had been sentenced to prison for a crime he was compelled to admit he had committed. The shock was too much for the delicate mother in Sweden, worn and weakened by weeks of cruel delay. So there was a new grave in the family burying-lot, and a black-bordered letter crossed the ocean to tell the little maid that she was motherless. After her first fierce abandonment of grief Sylvia arose from her woe, and, bathing her hot eyes, went about her work as before. She had not the money for her passage back to the fatherland, and, even if she had, she would not have left Orlof a prisoner in a strange land alone. No; in a few months more he would be free, and who was there in all this big country to care for him if she should forsake him? She made no complaint, and neither asked nor received sympathy, though her hungry heart was breaking for human love and pity.

But there came a day when the gladness in the great house was changed to mourning. The soldier son and brother in the far-away Philippines had sealed his patriotism with his life-blood, and the loving hearts at home refused to be comforted. It was during these trying days that the little maid's tender eyes and sympathetic touch brought her into close kinship with the bereaved household.

"You must have suffered, too," said Charlotte, one day, after being soothed into quietness by Sylvia's unspoken tenderness; and then, little by little, she drew from the child-woman the story of her sorrow and homesickness among strangers in a land that was not her own.

"How have you endured it all alone, and yet turned a bright face to those you served?" Charlotte asked, her own trouble growing lighter when compared with the greater woe of this friendless little maid whose tears she had so cruelly resented.

"I have a friend, — Jesus, — else my heart would break," whispered Sylvia, softly.

"I have, too — or I thought I had," gasped Charlotte, gazing into the face of the little maid. "But you are so brave and strong, Sylvia," she added, "and bear your grief alone, covering it all up under your smiles."

"Not alone; Jesus helps me," said Sylvia, "and He wants to help you, too, Miss Charlotte. Won't you let Him?"

"Yes," answered Charlotte, gently; and then, taking the little maid's face in her hands, she kissed her, saying tenderly: "My sister!" And Sylvia was comforted, too. — *Belle V. Chisholm.*

Mexico

E are in the midst of the Lenten season, and this month it will be difficult to accomplish much in school work on account of the many church festivals, feast days, or better say, "fast days." It began with Ash Wednesday, when all Romanists are supposed to go to the priest and have the sign of the cross placed on the forehead, the emblem being made with the ashes of images, mixed with holy oil. I was surprised at having only one child come to school so adorned.

One sees many queer ceremonies at this time, especially in the churches, and I confess that these old Mexican churches have an irresistible fascination for me, and I often go and watch the procession of worshippers who bow the knee to images made with men's hands, and lay their offerings at their feet.

One day last year at this season my husband and I went to Atzapotzalco, a suburb of this city, and hearing music in the church went in. There we saw a number of men, women, and children kneeling before a large picture, chanting with cracked voices in a most monotonous manner. There was no priest and no leader, and no service except the chanting, which continued for about half an hour. When they had finished they covered the picture with a cloth, two of the men carried it out of the church and down the street, followed by other worshippers, the bells meanwhile ringing out the "glorias." The picture had evidently been borrowed from some other church for the occasion, but as to the significance of the service I am still in the dark.

We went also to Guadalupe, December 12th, the day on which the great annual feast takes place in honor of the Virgin of Guadalupe. To avoid the crowd we climbed the hill back of the church, sat down under a small pepper-tree and looked at the picture spread out before us. We saw the thousands of people, many of whom had come great distances to do honor to the Virgin, some going to the church, others crowding and jostling to get a bottle of water from the miraculous well, others gambling, drinking, and swearing; one-half of the people having something to sell to the other half, and crying their wares till they were hoarse. As I watched this, one of their greatest "religious" festivals, I think I realized more than before what Christ felt when He "saw the multitude and was moved with compassion on them, because they were scattered abroad as sheep having no shepherd."

"The harvest truly is plenteous, but the laborers are few."

March 5, 1902 MRS. M. E. GRISHAM,

American Baptist Home Mission Society

Editorial Notes

THE American Baptist Home Mission Society closed its books for the year on April 4th, with an indebtedness of $13,629.69. This is less than was apprehended, and, in view of increased and imperative expenditures during the year, it is a reason for thanksgiving that the year closes so favorably.

WHAT of the year to come? On what scale shall the Society's work be projected? This is the problem before the Executive Board, which every year makes a very careful review of receipts and expenditures for the three preceding years, and in the light of these, with the changing needs of different fields, makes its appropriations in bulk for the several departments of the work, requiring its committees on missions, education, etc., to subdivide and apportion these sums in detail. It is within bounds to say that the Society absolutely needs at least $75,000 more than the receipts of last year properly and most efficiently to do its vast three-fold work.

THE Anniversaries of the Societies at St. Paul, Minn., May 21–27, will afford an excellent opportunity for Eastern Baptists to make a Western trip, at greatly reduced rates. It is fifteen years since the meetings were held in Minneapolis, and it is likely to be many years before they will again be held in that quarter.

BENEDICT COLLEGE, at Columbia, S. C., is enjoying much prosperity under President Osborn's administration. By the gift of $5,000 from Mr. John Pratt, of Carlton, N. Y., a brick building for the nurse training school is being erected, to be known as "The Pratt Nurse Training School." This is a new feature in the work at Benedict College. In addition to this, it is confidently expected that a new building for recitation rooms and chapel will be erected the coming year at a cost of about $16,000; the colored Baptists of the State being now engaged in completing the effort to secure at least half of this sum, while Mr. Rockefeller will give the Society $7,500 for this purpose.

SPELMAN SEMINARY rejoices in a large attendance, and in its new facilities. The additional expense incident to enlargement, especially in the way of heating and care of the property, is a cause of some anxiety. At the annual meeting of the Board of Trustees, E. M. Thresher, Esq., president of the Home Mission Society, was elected in place of Stephen Greene, Esq., deceased; and the resignation of Hon. Jas. L. Howard, of Connecticut, was regretfully accepted, his place being filled by the election of Dr. George E. Horr, of Boston.

ATLANTA BAPTIST COLLEGE, of which Rev. George Sale is president, is steadily striking its roots deeper in the confidence of the people. It occupies a beautiful location, and the probability is that a residence for the president will be erected this year, from proceeds of the Josiah Cook estate, to be a memorial building. This will give some relief to Graves Hall, in which teachers and pupils are domiciled.

DURING a trip of nine days, visiting five institutions, attending four board meetings, and meeting teachers, trustees of both races, students and others, the value of the work done through these Christian schools for the negroes never appeared greater than now. Whatever other philanthropic educational schemes may be inaugurated, added emphasis must be placed upon the positive religious and moral training imparted herein, as fundamental to the uplifting of the colored people of the South. And money can hardly be expended more wisely than in making them yet more efficient.

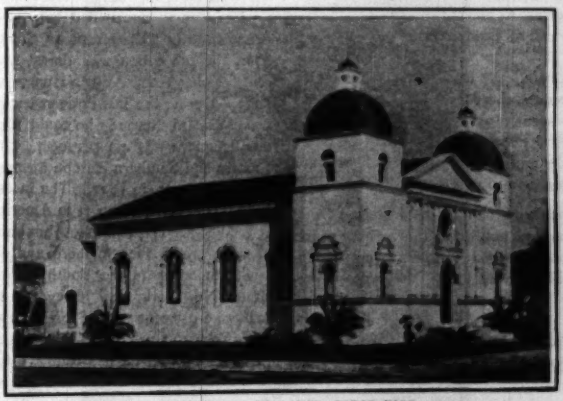
THE annual commencements of the Leonard Medical School and of the Law School of Shaw University were held in Raleigh, N. C., March 13th, when twenty-one students were graduated from the Medical School, three from the School of Pharmacy, and two from the Law School.

The Baccalaureate address was delivered by Rev. Doctor Kilgo, president of one of the leading white schools of the State, and was of a high order and most appropriate. The diplomas were presented by Governor Aycock, who also made an address, and who is an earnest advocate of better educational advantages for the youth of both races in North Carolina. Other addresses were made by President Meserve, Mr. E. O. Silver, President of the Board of Trustees, Herbert E. Shaw, Esq., of Wales, Mass., Secretaries Morgan, Morehouse, and others. Music by the male quartette and choir was excellent. The class motto was, "Not for self, but for humanity." The entire medical faculty, comprising the leading physicians of Raleigh, were on the platform, and are deeply interested in the work of educating colored physicians.

Four hundred dollars were pledged by good and responsible friends of the school for the equipment in the most modern manner of an antiseptic operating-room. Shaw University is to have a central steam heating plant, costing $15,000, through the generosity of Mr. John D. Rockefeller. As present heating arrangements are wretched, this will be a great benefit to the institution.

The New House at Ponce, Porto Rico

MANY who have contributed to the erection of a Baptist church edifice at Ponce, Porto Rico, will be glad to see what kind of structure is to be built. The accompanying cut tells the story, only that for the present, to save expense, the upper portions of the towers will be left off. This is a pity, for they add much to the symmetry of the structure. If somebody would give four or five hundred dollars these could be added, with a good belfry, which is needed. The building will be of brick, with plaster or cement finish in the usual way, and will cost about $9,000. It has good baptismal arrangements and will seat about four hundred people. It is in a central location, and when completed will be an attraction as well as a great convenience, and will dignify the Baptist Church in public estimation. In a large and growing city like Ponce, of 45,000 souls, the dictate of wisdom and true economy is to have a good location, and a good house of worship where all may gladly go.



NEW CHURCH AT PONCE, PORTO RICO

Strategic Points in Eastern Cuba

EASTERN Cuba is looming up in importance because of its two superb harbors, Guantanamo on the south, and Nipe on the north. It is stated that "Guantanamo has become to-day, with modern fighting ships of deep draught and coal dependence, the ideal guardian of the Windward Passage, the strait frequented by more than half the commerce of the American Mediterranean. Nipe Bay, directly north of Santiago, is also easily accessible to the heaviest warships, provides absolute security for coaling, repairs, and other purposes requisite in a naval rendezvous for the greatest of fleets." It is likely that in accordance with the agreement between Cuba and the United States, land at these two points will be sold or leased by the former to the latter for "coaling or naval stations." We must extend and strengthen our missionary work in those quarters where there is to be concentration of power.

Our New England Mission Fields

FROM New England, missionaries have gone forth to all parts of the world: now *to* New England, whither peoples from all parts of the world are flocking, missionaries are sent and more are needed. A foreign mission field has been transferred to its own shores and doors. French Canadians have come by the hundred thousands. The Irish are in evidence — especially in Boston politics. The lone Italian organ-grinder is lost in the swarms of Italian laborers. Scandinavians, Germans, Portuguese, and many other nationalities are here. Puritan, Protestant New England is becoming a thing of the past.

Since 1870 the American Baptist Home Mission Society has been mindful of the importance of evangelizing these incoming multitudes in New England. While from New England the Society has received large offerings for Home Missions all over the Continent, yet the Society has made liberal returns in supporting missionaries to its foreign populations. For many years it carried this work alone: in recent years, several State Conventions have cooperated. Its mission fields, classified according to nationalities, are as follows: 1. Among the French: In Worcester, Lowell, Fall River, Worcester Association, Lynn, Marlboro, Salem, and New Bedford in Massachusetts; Waterville in Maine; Nashua, N.H.; Providence, R. I.; Putnam and Danielsonville, Conn.; thirteen principal stations.

2. Among the Swedes: In Quincy, Cambridge, Gardner and vicinity, Norwood and New Bedford, Mass.; Concord and Manchester, N. H.; Providence, R. I.; Hartford, New Haven, Meriden, Waterbury, and New Britain, Conn.; thirteen principal stations.

3. Among the Germans: In Bridgeport, Conn.; one station.

4. Among the Italians: In Haverhill and Monson, Mass.; Providence, R. I.; Hartford, New Haven, and Stamford, Conn.; Barre, Vt.; seven principal stations.

5. Among the Portuguese: In New Bedford, Mass.; one station.

6. Among the Finns: In Worcester, Mass.; one station.

The total: Six different nationalities and thirty-six principal mission stations. Many other points are also visited frequently, so that it is safe to say that the American Baptist Home Mission Society is engaged in mission work among foreigners in fifty cities and towns of New England.

VIRGINIA UNION UNIVERSITY, through the generosity of a friend, has acquired an additional and most desirable tract of about five acres, and rejoices in the completion of a fine highway bridge over the railroad crossing and in the coming of trolley-cars in the immediate vicinity.

The Great Migration

Its Significance

1. UNPARALLELED. Unparalleled in modern history is the great migration of recent years to America. From their homes to their destination here many journey from 4,000 to 5,000 miles; nearly all more than 3,000 miles by sea. The tide is still at its flood. One steamer recently brought 2,900 immigrants. In 1901 the arrivals were 487,918.

2. THE INCREASE. From 1800–1820 about 8,000 came; in the next decade, ending 1830, 143,000; in that ending 1840, 599,125; in that ending 1850, 1,713,251; in that ending 1860, 2,579,580; in that ending 1870, 2,282,787; in that ending 1880, 2,812,191; in that ending 1890, 5,246,613; in that ending 1900, 3,844,420.

In round numbers 18,000,000 have come within the last fifty years. The census of 1900 shows a foreign-born population from all countries of 10,356,664. According to the usual reckoning this gives a population in the United States of foreign birth and of foreign parentage of about 26,000,000.

3. WHENCE THEY COME. At least fifty countries are represented in this multitude, thereby making a most heterogeneous population to become assimilated and Americanized. The census office publishes the following table, which is worthy of study and preservation by all who are interested in this immigration problem.

The Foreign Population of the United States

The census office has just published the number which each country of the world has contributed to our foreign-born population. The five nations having the largest representation are the same as in 1890, though the first three, Germany, Ireland, and England, show a large falling off. Italy is now in the sixth place, succeeding Scotland, which was sixth ten years ago. The following table shows the representation of each country:

Country of birth.	1900, Exclusive of Alaska and Hawaii.	1890.	Increase.
Total foreign born	10,356,664	9,249,547	1,107,117
Germany	2,666,990	2,784,894	117,904*
Ireland	1,618,567	1,871,509	252,942*
England	841,067	908,141	66,174*
Canada (English)	785,038	678,442	107,516
Sweden	573,040	478,041	94,999
Italy	484,207	182,580	301,627
Russia	424,056	182,644	241,452
Canada (French)	395,397	302,496	92,801
Poland	383,510	147,440	236,070
Norway	336,084	322,605	14,520
Austria	276,249	123,371	152,978
Scotland	233,077	242,231	8,254*
Bohemia	156,991	118,106	38,885
Denmark	154,284	132,543	21,741
Hungary	145,802	62,435	83,367
Switzerland	115,541	104,067	11,782
Holland	105,049	81,826	23,223
France	104,341	113,174	8,833*
Mexico	103,410	77,853	25,557
Wales	93,682	100,079	6,397*
China	81,827	106,688	24,861*
Finland	62,811	.....	.....
Portugal	30,618	15,996	14,622
Belgium	29,804	22,699	7,165
Japan	25,077	2,292	22,785
Roumania	15,041	.....	.....
West Indies, except Cuba and Porto Rico	14,433	(a)	.....
Asia, N. S.	11,908	2,260	9,648
Cuba	11,153	(a)	.....
Turkey	9,933	1,839	8,094
Atlantic Islands	9,784	9,739	45
Greece	8,564	1,887	6,677
Born at sea	8,329	5,535	2,794
Spain	7,072	6,185	887
Australia	6,832	5,984	848
South America	4,761	5,006	245*
Central America	3,491	1,492	2,009
Luxemburg	3,041	2,882	159
Africa	2,352	2,207	145
Europe, N. S.	2,263	12,579	10,316*
India	2,050	2,143	93*
Pacific Islands, except Philippine Islands	2,049	2,665	616*
Great Britain, N. S.	111	951	840*
Sandwich Islands (b)	.....	1,304	.....
Other countries	2,558	479	2,079

(a) Total for West Indies and Cuba in 1890, 23,256.
(b) Native born in 1890.
* Decrease.

4. MARKED CHANGES. The character of European immigration has undergone a marked and undesirable change in recent years. Arrivals from England, Ireland, Scotland, Wales, France, and Germany in the last ten years have been less than the mortality among these nationalities, so that the number here is less than ten years ago. On the other hand, from Italy, Russia, Austria, Poland, and some other countries there has been a remarkable increase. In 1880, Eastern Europe contributed only 34 per cent. and Western Europe nearly 58 per cent. of the total immigration. In 1901, the proportion was almost exactly reversed, 69 per cent. coming from Austria-Hungary, Poland, Russia, and Italy. During the last three years the percentage of those from Western Europe who could not read or write in their own language was 4.4 per cent., while the illiterates from Eastern and Southern Europe averaged 39 per cent., reaching 43 per cent. in 1901. The incoming of these ignorant hordes is of serious import to American civilization.

5. WHERE THEY ARE. About nine-tenths of the foreign element are in the Northern and Western States, barely one-tenth being in the South. In the six New England States, New York, New Jersey, and Pennsylvania, over one-half, 50.9 per cent., are of foreign birth and parentage. In New York 59.3 per cent.; in Massachusetts 61.9 per cent.; in Rhode Island 64 per cent. Turning westward we find in South Dakota and Utah 60.9 per cent.; in Wisconsin 71.2 per cent.; in Minnesota 74.9 per cent.; in North Dakota 77.1 per cent. States having the largest increase of foreigners the last decade are Connecticut, 54,609; Massachusetts, 189,187; New York, 329,375; New Jersey, 102,909; Pennsylvania, 139,530; Illinois, 124,400; Minnesota, 37,962. Several of our largest cities have from 80 to 85 per cent. of this element, and therein we find a solid French Canadian quarter, an Italian quarter, a Hungarian quarter, a Polish and Bohemian quarter, where the language, customs, and religion of the people are preserved.

6. ITS SIGNIFICANCE. Why do they come? Because of the hard conditions of life and the dismal prospect before the common people of many European countries, as expulsive influences at work there, and because of the industrial, educational, and other attractions here, with liberty and opportunity for all. They come to stay, a permanent element in national life and character. What a factor they were in the Civil War for the preservation of the Union is a matter of history; how forceful they are in politics and in the industrial world is well known. There is a debit and a credit side to the account. Many from Northern and Western Europe are intelligent, industrious, bring with them

considerable money, and in every way are desirable accessions, becoming quickly Americanized, while others from Central, Southern, and Eastern Europe are very largely of a different type.

What concerns us most as American Christians is the religious significance of this migration. Can we see the hand of God in it? Millions of these, though nominally Christian, are utterly ignorant of the saving truths of the Gospel; multitudes are infidels, with a strong anarchist contingent. Had they remained in their old environment, almost inaccessible to evangelistic effort, they and their descendants would have thus lived and died. But now the hand of God has flung them into the very lap of American Christianity, where they can be reached easily, quickly, economically, continuously, and most efficiently. Is He not saying: "Ye have no need to go afar to them, for I have brought them nigh to you." Here is the greatest opportunity ever afforded to a Christian people to give the Gospel at short range to earth's millions gathered here. There are three times as many nationalities in America as there were at Jerusalem on the day of Pentecost. The cross bore an inscription in three languages, Hebrew, Greek, and Latin; every man at Pentecost heard in his own tongue the way of life, and here in this unparalleled polygot population we must give them so far as possible in their own tongues the truth of the Gospel, for only thus can most of them receive it. The religious significance of this unique situation in a word is this: an unequalled opportunity and a tremendous obligation.

Courtesy of Doubleday & Page

A RUSSIAN GIRL

7. WHAT ARE WE DOING? For the evangelization of these peoples, Baptists, mainly through the American Baptist Home Mission Society, have done a successful work. Beginning among the Germans in 1846, and among the Scandinavians and French-Canadians in 1849, there was gradual expansion for about twenty years, a mission to the Chinese on the Pacific coast being established in 1870. Within the last twenty years missions have been established among the Bohemians, Poles, Portuguese, Finns, Italians, Hollanders, Jews, and Japanese. Last year the Society reported 279 laborers among our foreign populations. There are about 53,000 members in foreign-speaking Baptist churches. Many thousands besides, with their descendants, have become merged in American churches. It is estimated that there are fully 70,000 of these converts in our Baptist ranks; generally speaking, earnest, aggressive, generous, and full of missionary zeal. Particulars of the work among each nationality will be furnished in separate leaflets soon to be issued by the Society.

8. WHAT OUGHT WE TO DO? At least double what we are doing. The amount expended and the force in the field are not at all commensurate with the demands. Our faith should be reinforced by the rich rewards of past labors, so that by more liberal sowing yet more abundant harvests shall be gathered. Thus shall perils that threaten us be averted, and thus shall God be glorified.

H. L. MOREHOUSE.

Shall the Chinese Be Excluded?

"The field is the world." — *Matt. xiii. 38.*

CONGRESS must again define the American policy toward Chinese immigration. The Exclusion Act against these people expires by limitation this summer, and unless a new act takes its place, or the time is extended, our doors will be again open to the Chinaman. He came here in the first place by invitation. The Central Pacific Railroad was to be built across a thousand miles of desert and mountain. Ten thousand men were needed, and only eight hundred were available. And so John Chinaman came at the American call. He built the railroads, and when this work failed he went to the mines and the settlements. Seeking a place for his labor, he chose those employments that others would not enter. It was hard on the Pacific slope to get clothing washed, so John became a laundryman. For the same reason he invaded the kitchen, and solved the problem of household help as it had never been done in that region before.

Then came opposition, violence, and finally the Exclusion Act. In the old days the opposition to John came not so much from the responsible residents as from the hoodlums, who saw in his industry a menace to their opportunities. To-day the opposition does not come apparently so much from the Pacific coast, where the Chinaman is best known and most useful, as from the East.

One race of all the nations of the world we single out and deny admission to our shores. The Chinese, as we know them, may not be the most desirable neighbors, but even their enemies admit that they are quiet, sober, and industrious. Heathen doubtless they are, but perhaps no more so than thousands of others who do not come to our shores from Asia.

Why single out this one people for exclusion? If we are to shut the door to them (and that is a matter to be determined by calm investigation rather than in the heat of prejudice), why not include other peoples equally injurious to us? We let in the ignorant hordes of Southern and Western Europe and exclude a people which, according to their standard, are well educated. This is an inconsistency that must ultimately command the attention of the country. — *Homiletic Review.*

German Baptists in the United States

ENCOURAGING OUTLOOK. The number of our German churches has increased to 260, and the membership to 23,300. There were 1,223 additions by baptism during the year; 9 new churches were organized and 13 new chapels dedicated; 22,000 scholars in the Sunday schools connected with the German Baptist churches were instructed in the Word of God by 2,958 teachers. The seed thus sown in the youthful hearts will no doubt in due time bear precious fruit.

Financially the churches made rapid strides forward. They raised for current expenses $216,943.23, and for other objects $45,765. Total, $262,708.23. The Sunday schools raised and expended $17,241.03, the Women's Missionary Circles $9,183.71, and the Young People's Societies $5,494. This makes a sum total of $294,627.04, or $12.65 per member. This is a creditable showing and speaks well for the liberality of the churches, especially when we consider the fact that the members of the churches, with few exceptions, belong to the laboring class, and but little wealth is found in their possession.

OUR MISSIONARIES. In all 85 missionaries have been under appointment for the whole or part of the year. They report 3,154 weeks of labor, 8,934 sermons preached; they led 4,294 prayer-meetings, made 36,233 pastoral visits, baptized 441 converts, and received by letter and experience 343 persons. Twelve new mission fields were occupied, and five missions were organized into churches. Five mission churches became self-supporting.

SURVEY OF THE FIELD. The territorial area of the district of which I have the oversight is very extensive. The missionaries are laboring in 21 States and in 4 provinces of Canada.

NOTEWORTHY ITEMS OF INTEREST. A little over a year ago a missionary was appointed at Munson, Clearfield County, Pa., to labor among the large body of Germans settling in that rough and hilly mining country. There were a few Baptists among them, members of the German church at Williamsport. This church took a great interest in the people, and the pastor occasionally visited the field. The Lord blessed the labors of our missionary, converts were baptized, and a church was organized which has now a membership of 52. An inexpensive but well adapted chapel has been erected and paid for, and a lot for a parsonage has been secured. Thus "a city is set on a hill" among a population of hard-working coal miners, which always offers a fruitful soil for the spreading of dissatisfaction and anarchistic ideas.

OUR MISSION NOT YET ACCOMPLISHED. We have occasion to rejoice in the success achieved, but our mission is not yet accomplished, and will not be as long as immigration from Germany continues. The work is from year to year increasing. New mission interests are constantly planted and new churches organized in the midst of vast German populations. Each church is a mighty evangelizing force, but in the struggle of its beginning unable at least for a time to support itself. The multiplying of German churches, as evidenced in recent years, is a cause for increasing the support of the Home Mission Society for this work, for so many more churches means so many more evangelizing forces, which can work efficiently only when properly equipped.

REV. G. A. SCHULTE, *Supt. of Missions.*

A Stupendous Task

THE future weal or woe of this vast country depends in large measure on what the Christian churches of our land do for our population of foreign parentage. The Church of Christ has been called of God to solve many a difficult problem, but never was it asked to solve just this great and difficult problem which confronts us. No country on earth ever witnessed such stupendous influx of foreign peoples, and that of races differing so widely as the Frenchman and the Chinaman, the Scandinavian and the Italian. Never was there such a commingling on so vast a scale of peoples of such various physical, mental, and social characteristics, of such diverse languages, habits, and religions. Never has the experiment been tried of admitting such multitudes of immigrants to the rights of citizenship so soon after their arrival, and giving them the right to help make laws, govern the country, and work out its destiny.

The task is a stupendous one. To overcome racial, social, and religious prejudices; to break down heaven-high walls which superstition and error have reared; to wage successful war with dead formalism, with the ghostly influence of a priesthood that claims the power to send to heaven or consign to hell, with a blasphemous infidelity that would dethrone God and destroy all sacred family ties; to fight intemperance, Sabbath-breaking, worldliness, and lawlessness; to persuade men who know nothing of it that the Gospel of Jesus Christ, which demands repentance and a pure, unselfish life, is the only remedy for all the ills that afflict mankind, that the liberty with which Christ makes men free is the only liberty worthy of the name, and that obedience to His commands alone can produce the ideal social state; to win for the only true ideal of Christianity and citizenship all the dissimilar and partly conflicting elements of our heterogeneous population, and to create a new, homogeneous, harmonious, and righteous nation, — this is the task that God has set His Church in this land of freedom, privilege, and high opportunity.

H. A. SCHAUFFLER, D. D.

"CAST your net on the right side of the ship, and ye shall find. They cast therefore." Just what was commanded these disciples, they did. I think it just here we so often fail. It is the peculiar temptation of discouragement to fail, just here, at the point of an exact obedience. We say, how often, "There is no use trying any more," and we give over trying instead of obeying. But though, like these disciples, we are wet and cold and tired and clean gone in hope, the thing to do is to obey, as they did. More than ever amid discouragement, we should be scrupulous in obedience. — *Wayland Hoyt, D. D.*

"I OFTEN think if I were in England *how I would plead* with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in saving a lost world!" — ALEXANDER MACKAY, Central Africa, in *The Presbyterian Record.*

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

MY DEAR GIRLS: During the careful sorting of accumulated papers and magazines which always comes with the spring house-cleaning, the following story, printed eight years ago in the *Helping Hand*, came to view.

We thought as we re-read it of the strong suggestion it contains regarding the great good our girls may do by way of example, as they go the rounds of their daily work.

Thank God there is many a Bernice Bunting exerting a powerful influence though her name is not known to the world as she goes her quiet ways.

An instance in point. A young Swedish woman of our acquaintance, employed as house servant, to do general work in a family, was, during her residence in our city known to our church people as a faithful Christian. Shortly after her departure from town, great was our surprise to receive a check for $25, set apart from her earnings as her gift to church and missionary enterprises. The disbursing of this sum seemed a sacred trust. Surely she had followed out the spirit of the lines:

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
If His hand your offering took."

Bernice Bunting's Dollar

MRS. MOWBRAY thought it was time her black silk was made over. It had served her for best two seasons, and was, of course, way behind the style; and as Bernice Bunting belonged to the same church, and sewed more reasonably than any one else, charging only fifty cents a day, Mrs. Mowbray honored her with the privilege of working on this particular dress.

The reader must not imagine for one moment, however, that the lady was in straitened circumstances. No, indeed. Her income was as secure as the Bank of England, and sufficiently ample for all her needs, but *not* for all the objects of benevolence connected with her church. When her old Uncle Ebenezer died and left his niece, Mrs. Rubina Mowbray, his sole heiress, one of the plain-spoken members of the missionary circle to which Mrs. Mowbray belonged hinted that if she gave away a tenth, their society might receive a liberal offering and thus bring up their apportionment, which, owing to an unavoidable falling off, was likely to come short.

"Give away a tenth!" exclaimed the heiress, in dismay. "Why, that would mean at least one hundred and fifty dollars a year. That is too much altogether. No, thank you, I guess I can run my own affairs."

Well, as I was saying, Bernice Bunting came to work on the silk dress, and, with its owner's assistance, the garment was on the road to completion, when the door-bell rang. Mrs. Mowbray peeped out, and hastily said, as she rose to answer the door:

"Dear me, it is that tiresome Mrs. Beaumont, come, I suppose, to collect the missionary dues. I shall have to ask her in here; there's no fire in the parlor."

Mrs. Beaumont entered the sitting-room with a brisk step, and gave a cheery smile and hearty good-morning to the sewing girl.

"I won't hinder you long, Sister Mowbray. I see you are busy, and so am I, for that matter. Our annual meeting is coming on, and I want to collect as much as possible so as to be able to send it off. I hear that they are a little afraid at headquarters that we shall fall short of our mark, and so I am making an extra effort this year, and I know you will do your part."

"Of course I will," replied Mrs. Mowbray, as she fumbled in her pocket-book and succeeded in finding four quarters and ten cents. "There is my dollar and the ten cents for the State Expense Fund. I think that is entirely unnecessary, but the others give, and I suppose I must."

Mrs. Beaumont looked a trifle disappointed, but politely thanked the donor and commenced to prepare for her departure.

Bernice's busy fingers stopped basting on the fold, and looking a little shyly at the visitor, said, hesitatingly:

"I am not able to attend the meetings very often, Mrs. Beaumont, but I should like to be a member. I love the missionary cause, and never forget to pray for it."

Mrs. Beaumont's face outvied the sunshine which was streaming through the east window, as she thankfully took the dollar from the needle-worn fingers of the little seamstress. Mrs. Mowbray looked at her sewing girl many times during the rest of the day, and held quite a series of mental arguments on the subject of justifying herself with reference to the amount of *her* offering.

The result of her meditations and self-examination will be found in the following note:

"DEAR MRS. BEAUMONT: After you left my house this morning, I believe my conscience must have taken me to task.

"Bernice Bunting's dollar was the price of two days' hard work, and meant some serious self-sacrifice; mine was but a drop in the bucket. Please add the accompanying check for nine dollars to keep my solitary one company, and believe me to be henceforth A Lover and Giver to Missions,

"RUBINA MOWBRAY."

— *Mrs. W. L. Sanders, Kankakee, Ill.*

Our Little Folks

What God Does for Boys

GOD *wants* the boys — all kinds of boys —
To love Him, serve Him, do His will;
He wants those boys that make a noise,
And those who keep so very still.

God *calls* the boys — yes, every one —
Those that are in and out of school:
Though jumping, shouting, full of fun,
He leaves none out; that is His rule.

God *loves* the boys of every kind,
The rich and poor, the short and tall;
Even for wicked ones, you'll find
His grace is given to one and all.

God *gives* the boys a tender heart,
And says, just so they all can hear,
"Will you not choose the better part
Just now, while Jesus is so near?"

Christ *died* for boys; He knows their need
Of all His precious blood can do;
The "Bread of Life" their souls will feed,
And gives them "living water," too.

— *Mrs. A. P. Graves, in the Standard.*

Study on Our Foreign Population

Ques. How many foreigners have come to our country during the last eighty years?

Ans. 19,115,221.

Ques. From what countries have they come, and in what numbers?

Ans. Of this great company of foreign born people 5,009,280 came from Germany, 3,869,268 from Ireland, 3,026,207 from Great Britain, 1,246,312 from Norway and Sweden, 1,049,939 from Canada and Newfoundland, 1,040,457 from Italy, 1,027,195 from Austria Hungary, and 1,919,961 from the remaining countries of the world.

Ques How many came between the years 1890 and 1900?

Ans. 4,299,722. The largest number arriving in 1892 (623,084), the smallest in 1898 (229,299).

Ques. Of the ports to which they have come which are best known to our missionary workers?

Ans. Castle Garden and the one to take its place, Ellis Island, New York.

Ques. What is the character of these immigrants?

Ans. The Corresponding Secretary of the Woman's Baptist Home Mission Society in her last annual report says, "... These immigrants, representing more than a score of European nationalities, have entered our country during the last year, in number exceeding 300,000 souls. Socially these newcomers are, usually, of what are known as the middle and lower classes, representing artisans, yeomanry, peasantry, hewers of wood and drawers of water. Intellectually and morally they represent all grades. Among them are many sturdy, industrious, honest, earnest, capable and peaceable men and women, escaping from oppression and poverty and seeking homes in this land of the free. But there are, also, very many of the worst and most worthless class, illiterate, immoral, vicious, and criminal. And among them all, best and worst, hardly one in a hundred who knows what it is to believe in Jesus Christ as a personal Saviour."

Ques. What is done to show them the right way?

Ans. Missionaries of nearly every denomination meet them at the landing-places, greeting them with a pleasant smile, a word, a clasp of the hand, and perhaps pass them a leaflet, tract, paper, or card. They also help them in many ways by kind words and acts. Sometimes they are able to aid them in finding their friends in this country.

Ques. Can the children give in their own words incidents told by missionaries of the Society to which we have referred?

(See *Tidings*, May and November, 1901, and March, 1902, for the following paragraphs.)

I.

Miss Melby tells this touching incident: An old man from Sweden came to her with the address of a daughter in Boston. Miss Melby sent a telegram. By and by the reply came. "She is not there; has moved." "It is a mistake," urged the old father. Another telegram brought the answer, "She is dead." What news to break to this aged parent. The missionary did it as tenderly as she could, and did all in her power to comfort the stricken heart. She pointed him to the Saviour. A professing Christian, he knew nothing of Jesus as an ever-present friend and helper, and said with bowed head, "I am too old to change my religion." But the missionary pleaded with him to open his heart and let the dear Saviour come in. "It is Christ you need," she pleaded. "You need His love to rest in, His strong arm to lean upon." He remained a week, and each day the missionary gave him something new to read, and spoke to him words of life. Best of all, he loved the little Testament; and the day before he started back to Sweden he said, "God's ways are very wonderful! I go back a wiser and happier man than I came."

II.

Our hearts often ache as we witness the disappointment and sorrow caused by exclusions, as when a Finnish mother and daughter came to join husband and children, but the girl had some eye trouble, and was excluded. Relatives came to Ellis Island in a body, sons and daughters

with their children, to see the old mother and sister. We asked if they were Christians and could pray. The old mother said, "Lord, help my unbelief." Then we poured out our heart in prayer that these people might learn to trust Him and for the girl that she might be healed if such was His will, and they be delivered out of their distress.

The Lord heard the prayer, and fairly astonished the doctor; but was it not just like our God?

III.

An old man who had formerly lived in this country was refused admittance because he had no citizen's papers to show. We spoke of another country and a better, and asked if he had his citizen's papers for that land. "No," he replied. But before he went back there was a new hope in his heart and a new light in his eye.

IV.

"In November I found in the detention pen two bright Scotch laddies, stowaways. They had come in a freight vessel and had been away six weeks when I met them. The English government has imposed a fine of six months in the penitentiary for this crime if the culprits are returned to that country. When I learned this I worked hard to get the required ten dollars for each boy; I stuck to it till I secured it, and when the boys were released and turned over to me, what dirty-looking objects I had on my hands in return for my care and labor! At the Emigrant Home we found a good supply of soap and water. New, clean shirts and stockings and shoes made a great difference in their appearance. That evening they wrote to their parents in Scotland, telling them that they had found a friend in America. But better than this, they promised that my Jesus should be their Jesus."

Ques. What is the meaning of the expression "detention pens?"

Ans. Many people who come do not realize how large America is, and are obliged to wait until they can get money for their journey, or they may in some way have lost what funds they had; some have forgotten to bring addresses of friends, or have incomplete ones; expected relatives do not appear to meet the newcomers, — these and many other reasons cause the immigrants to be detained for a time, hence the name of the places where they stay.

Ques. What would be the result if there were no missionaries to whom these people could look for advice and help in their trouble?

Ans. After the commissioners had done what is easily in their power to do, they would be returned to the countries whence they come. The missionaries are often able to secure what money the law requires, and what is actually needed to help them on their way. It is often more necessary to look into certain cases, and bring the facts before the proper authorities in order to secure release from the detention rooms, than to give any financial aid.

Ques. What does a missionary say of her work at Ellis Island?

Ans. "At the landing-place national lines disappear and we see only fellow men, and in them souls to be saved or lost. We are moved also by the thought that salvation may be the result of a word or an act of kindness in an hour of need."

Ques. What beside the memory of comforting words and counsel in a time of perplexity do the people carry with them to their new homes?

Ans. They carry Bibles and Testaments, and thousands of pages of printed truth which will help them on their way to eternal life.

Ques. Is this the last the missionaries know of the immigrants?

Ans. No. The work begun at the landing-place is often followed up by missionaries located at places where the people find homes.

Ques. Does the American Baptist Home Mission Society do any religious work among foreign population?

Ans. Yes. It has missionaries preaching the Gospel among many different nationalities. Chapel cars and Gospel wagons take those who carry the good tidings to thousands who would not be reached in other ways.

Ques. What is the only hope for our country in the coming of so many foreigners to abide with us?

Ans. That they may not only make homes for themselves, but that these homes may be Christian. Ninety-five thousand of the immigrants who landed at Ellis Island in 1896 came to join their immediate households. In 1898, 1,900 families settled at Devil's Lake, in North Dakota, and not long ago a single company of these home seekers and home makers on their way to the same neighborhood required forty-five passenger coaches, and 184 freight cars.

Ques. Can the United States accommodate all who come?

Ans. We have room enough for them all. If all the inhabitants of the world — the 8,000,000 Jews, the 180,000,000 Mohammedans, the 500,000,000 Christians, and the 812,000,000 heathen, should suddenly move into Texas, and be grouped into families of five, each family would have enough ground for a house with a front yard of half an acre. Let them come! We have gospel enough for them all. — *Doctor Villers in Home Mission Monthly, August, 1900.*

Ques. What is the duty of the Christian people of America?

Ans. Doctor Rairden, one of our Baptist missionaries, in whose mission district of ten States west of the Mississippi twenty-eight nationalities are represented, says we have nothing to fear from the rapid increase of population from any source, if we do our duty in bringing them the Gospel so they may be quickly brought into the fold of our Lord and Saviour, Jesus Christ.

BOSTON has a total population of 560,892. Of these 404,999 were of foreign parentage, twenty-eight per cent. native born, seventy-two per cent. foreign born.

Worcester has a native stock of 37,261, and a foreign population of 79,945.

Springfield has natives 27,000, foreign element, 33,000.

Fall River, natives, 14,300, foreign population, 90,000.

New Bedford, natives, 16,000, foreign element, 44,000.

Lowell, natives, 20,000, foreign, 70,000.

Holyoke, 7,500 natives, 40,000 foreign population.

The American Baptist Home Mission Society

Receipts from New England for March, 1902

Maine	$1,216.89	Massachusetts	$27,420.89
New Hampshire	667.31	Rhode Island	1,143.33
Vermont	367.34	Connecticut	752.34

Total for New England, $31,592.12

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society, should be sent to Rev. F. T. Haslewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society

For the General Work

Receipts for March, 1902

MAINE, $710.65. Bangor, 2d, $50.00; Damariscotta, 1st, $31.24; Canton, Church, $5.82; So. Berwick, $25.00; Springvale, Thank Offering, $4.50, $14.50; Mechanics Falls, Pleasant St., $8.00; Brewer, $5.00; Caribou, Young Woman's Circle, $17.50; Waterville, 1st; $20.00; 4 Jefferson, 1st, $20.00; Cherryfield, $2.50; Thomaston, $33.90; Ellsworth, $1.00; Atlantic, Mrs. Lydia M. Torrey, $1.00; Yarmouth, $26.00; Mt. Vernon, $4.00; Camden, Chestnut St., Primary Dept., S. S. $5.25; Saco, Church, $6.54; New Castle and Alna, Church, $4.00; Harrison, Mrs. W. S. Dudley, $1.00; Farmington, $10.00; Levant, Elvin L. Cushman, $3.00; Oldtown, $8.13; Kennebunkport Village, $3.00; Buckfield, $6.00; Shapleigh, 1st, $3.00; Turner, $2.38; Lewiston, $7.75; Biddeford, 1st, $7.25; Skowhegan, 1st, $18.00; Paris, $7.50; Livermore Falls, $25.00; Rockland, 1st, $57.00; Yarmouthville, Band, $5.00; Calais, 2d, $30.00; No. Haven, $5.00; Auburn, Court St., $2.20; Freeport, $3.50; No. Livermore, $7.03; New Sweden, $10.00; Monson, $10.00; Cary, $3.25; So. Paris, $3.45; Weld and Carthage, $3.00; Monmouth Ridge, $6.00; Sidney, $7.77; Hallowell, $5.15; Brewer, Band, $1.00; Levant, Church, $1.00; No. Berwick, $12.00; Portland, 1st, Primary Dept., S. S., $7.00; East Corinth, $3.50; Houlton, 1st, $20.00; Kennebunk Village, $8.94; Augusta, 1st, Sargent Band, $6.00; Hebron, $16.00; Bryant's Pond, $3.74; Bryant's Pond, Band, $0.10; Owl's Head, $3.75; Hodgdon, $1.50; Hodgdon, S. S., $3.65; Forest City, $1.00; Norway, $1.00; Friendship, $5.00; Lewiston, Bates St., Silver Band, Free St., $19.50; Sanford, 1st, $4.65; Sanford, 1st, J. C. E., $1.00; Brunswick, Berean, $1.00; Lisbon Falls, Primary Dept., $0.50; Westbrook, 1st, $6.50; Westbrook, 1st, Band, $2.79; Fairfield, $15.38; Winter Harbor, $3.51; Biddeford, 1st Church, $1.16; Rumford Falls, $14.27.

VERMONT, $444.78. Bristol, Clara E. Eastman, $1.00; Mount Holly, Church, $1.25; No. Springfield, $13.00; Ira, $4.00; Poultney, $12.00; Hinesburg, $11.50; Hinesburg, Martha Julia Safford, $1.03; Montgomery Centre, Juniors, $1.10; Bennington, 1st, $15.67; Manchester Centre, $2.25; Manchester Centre, Church, $3.50; Fairhaven, $13.00; Rutland, Clara R. Converse, $8.00; Addison, $6.86; Windsor, "Sisters," $2.00; Bristol, Treasure Seekers, $12.00; Monkton, Church, $5.00; Richford, Church, $5.00; Newport, $11.00; Pittsford, $3.00; Pownal, $7.45; Vergennes, $14.84; Essex Junction, $5.00; Essex, $74.50; Jericho, $5.00; No. Troy, Church, $5.00; Jay, Church, $3.75; Rutland, $10.30; Ludlow, for Mexico, $5.00, $14.00; Windsor, Primary Class, $0.91; So. Londonderry, $12.25; So. Londonderry, Juniors, $1.00; Barre, 1st, $9.21; St. Johnsbury, 1st, $11.00; Barre, 1st, Primary S. S., $3.00; Stamford, $5.00; Whitingham, $2.00; Charlotte, $4.65; East Hardwick, $7.00; Saxton's River, $27.08; Brandon, F. L., $1.00; Middlebury, $5.00; Middletown Springs, Missionary Union, $10.50; Chester, $20.00; Chester, Precious Jewels, $1.40; West Cornwall, $6.25; Cavendish, $3.13; East Hubbardton, $4.00; Fairfax, $20.50; Townshend, $4.25; Chester, S. S., Miss Fanny Spaulding's class, $1.30, $6.30; Jamaica, $2.50; Georgia Plain, $10.00; Burlington, for Mather School, $25.00, $44.25; Passumpsic, $9.00; East Poultney, $1.00.

NEW HAMPSHIRE, $518.44. Wilton, S. S., $3.00; Milford, 1st, $18.62; New Boston, $17.82; Hinsdale, 1st, $4.77; Stratham, Woman's Aid Society, $5.00; Brentwood, $5.00; Fitzwilliam, 1st, Church, $1.00; Hancock, Mrs. Eliza H. Hayward, $0.75; Goshen, $2.80; South Lyndeboro, $6.75; Amherst, Precious Jewels, $1.20, $3.50; Exeter, 1st, $31.75; Laconia, $20.00; East Westmoreland, $4.00; Salem Depot, $4.00; Campton Village, $4.00; Suncook, $15.77; Sanbornton, 2d, $7.72; Sanbornton, 2d, Children, $1.28; Milford, 1st, Beacon Lights, $6.00; New Boston, Young Ladies, Hazeltine Circle, $4.63; Goffstown, $9.00; Sanbornton, 1st, $2.61; Rumney, Band, $3.00; Meriden, $2.50; New London, $14.24; Manchester, Peoples, $8.75; Greenville, $5.00; Nashua, 1st, $16.00; Lebanon, $8.35; East Washington, Church, $5.00; Nashua, Crown Hill, $3.77; West Swanzey, $3.00; Rumney, $10.50; Hudson, 1st, Church, $15.00; Franklin Falls, 1st, $13.00; Manchester, People's, F. L., $5.53; Manchester, 1st, $55.00; Lakeport, Union Ave., $5.00; Amherst, Band, $0.75; Hanover, 1st, $5.00; Dover, Central Ave., $1.00; West Derry, $14.26; West Concord, Mrs. Hannah White, $6.00; Plaistow, $15.25; Plaistow, Band, $3.25; Claremont, 1st, $2.00; Keene, Primary Dept., for the Indians, $2.00; Keene, J. C. E., $2.20, for the Indians, $1.18 for colored children, $3.38; Keene, $29.60; Penacook, 1st, $13.97; Hampton Falls, Mrs. H. J. Bartlett, $2.00; Newport, $2.00; Bradford, $11.00; Chesham, $5.00; Manchester, Merrimack St., $27.50; Manchester, Merrimack St., Judson Band, $8.00; Somersworth, $7.00; Hudson Centre, Lamp Lighters, $2.50; Troy, $9.00; Peterboro, Primary S. S., $1.00; Exeter, 1st, "Little Folks," $3.50.

MASSACHUSETTS, $6,279.55. Malden, 1st, $94.23; Chelsea, Cary Ave., Band, $6.25; Brookline, $75.00; East Somerville, $100.00; Worcester, 1st, $32.25; Worcester, 1st, Y. L. Circle, $80.00; Medfield, $19.00; Littleton, $8.30; Norton, $1.00; Winthrop, $23.67; Gay Head, $1.00; Salem, Central Band, $4.20; Wollaston, Elliott Circle, $25.00; Amesbury Market St., $20.75; Worcester, Greendale, Mrs. L. Maria Cook, for Contingent Fund, $5.00; Old Cambridge, Mrs. S. G. Gooch, $10.00; Roxbury, Dudley St., $124.32; Boston, 1st, $200.75; Arlington, $35.00; West Fitchburg, Beth Eden, $10.00; Brockton, North, $11.36; Foxboro, $2.35; Lynn, Washington St., F. L., $10.00; Rowley, $10.57; Lawrence, 2d, $70.62; West Bridgewater, $1.00; Bellingham, $5.00; Boston, Stoughton St., Primary Dept., S. S., $5.50; Charlestown, 1st, Bible Class of Mrs. Helen M. Ross, for Mrs. Mather, work $25.00; Woburn, $12.53; Watertown, Willing Workers, $3.30; Danvers, 1st, $16.20; Salem, 1st, Circle, by Mrs. Joseph Price, $42.00; Revere, 1st, $7.50; Manchaug, $11.00; Lawrence, 2d, F. L., $30.00; Millbury, $12.00; Milford, Pine St., $9.75; Lowell, Branch St. Tabernacle, Precious Jewels' mite boxes, paid through Circle, $2.43, $31.30; Pittsfield, Morningside, $7.00; Webster, 1st, Woman's Aid Society, $20.16; Lee, $3.50; Newton Centre, F. L., $30.00; Hyannis, $6.00; Fitchburg, Highland, $24.00; Holden, $25.35; Boston, Ruggles St., $44.61; Mattapan, Primary Dept., S. S., $1.60; Mattapan, F. L., $2.20; Dorchester, Immanuel, $7.25; Newton Centre, $110.71; No. Reading, Abbie N. Parker, $1.00; Framingham, 1st, $23.85; Turners Falls, $4.75; Manchester, Mrs. A. P. Babcock, $1.00, $19.17; Manchester, Band, $4.85; Grafton, $12.50; No. Easton, Precious Jewels, $1.25, $7.25; Boston, Clarendon St., $156.37; Lowell, 5th St., $25.00; Rock, $2.75; Gloucester, 1st, $14.42; Gloucester, 1st, Juniors, $9.20; Gloucester, 1st., F. L., $1.47; Chelsea, 1st, $66.26; Savoy, Church, $2.00; Adams, 1st, Church, $18.53; New Bedford, 1st, $21.35; New Bedford, North, $28.17; Dighton, $31.40; Becket, $10.13; Baldwinville, $4.07; Winchester, $20.75; Watertown, friends, $20.00; Worcester, 1st, Little Light Bearers, for Mrs. J. P. Duggan, $3.00; Haverhill, 1st, $25.25; Somerville, Winter Hill, Primary Dept., S. S., $5.00; Dorchester, Stoughton St., Workers Together Society, $29.91; West Medway, $9.00; Brockton, Swedish, B. Y. P. U., $2.00; Dighton, 1st, Primary Class for work among Indians, $1.00; Cambridge, 1st, $210.18; Dorchester, Stevens Children, $1.00; Salem, Central, $76.18; Dorchester, Temple, $24.09; Fayville, $6.00; Cambridge, North Avenue, $61.85; Roxbury, Bethany, $10.00; No. Leverett, $9.35; Shutesbury, Church, $4.50; No. Adams, a friend, $1.00; So. Framingham, Park St., $13.05; Hyde Park, Precious Jewels, $2.25, $17.50; Newton, Immanuel, $2.57; Marlboro, $23.50; Lawrence, 1st, Mrs. Alma Lawrence, $1.00, Mrs. Mary F. Lawrence, $1.00, $2.00; Boston, Tremont Temple, Woman's Benevolent and Missionary Society, by Mr. Tay Edwards, for Grande Ligne Mission, $25.00; No. Hanover, $75.00; Old Cambridge, Thank Offering, $57.05, Fees, $14.00, $73.97; No. Tewksbury, Mrs. M. C. Reynolds, $1.00; Fall River, 1st, $8.14; Maplewood, $33.00; Spencer, $3.72; Gardner, 1st, $7.03; Agawam, $13.85; Hampden, $15.00; Holyoke, 1st, $26.10; Longmeadow, for Mexico, $0.50, $11.50; Northampton, $10.00; Northampton, J. S. C. E., for Mexicans, $0.50, Indians, $0.50, negroes, $0.50, Mormons, $0.50, Chinese, $0.50, $2.50; Springfield, 1st, $93.00; Springfield, 1st, Far and Near Society, for Southern Schools, $15.00; Springfield, Carew St., $13.00; Springfield, Highland, $41.90; Westfield, $29.11; Springfield, 1st, Mrs. M. B. Rust, for Geo. M. Porter, $4.00; Greenfield, 2d, $9.25; Reading, Mrs. Flora D. Easterbrook, $20.00; Cambridge, North Avenue, Volunteer Mission Band, $5.00; Boston, Tremont Temple, F. L., $16.00; Charlestown, 1st, Junior Society, for Beneficiary at Spelman, $25.00, from Mrs. C. F. Byam, $25.00, for life member, $84.05; Hyde Park, F. L., $13.00; Northboro, $16.00; Fall River, Harrison St. S. S., $5.00; Sherman's Corner, Band, $6.00; Brockton, Warren Ave., Cradle Roll, $2.58; Brockton, Warren Ave., Primary Class, $2.05; Brockton, Warren Ave., F. L., $6.80; Dorchester, 1st, $20.00; Wakefield, Carey, F. L., $10.00; Worcester, Adams Square, Mission Band of J. S. C. E., $2.00; Roxbury, Mrs. J. C. Clark, $5.00; Newton Centre, Juniors, for Joy and Lota, $2.81; Lowell, Worthen St., for E. A. Taylor

st Jackson Col., Miss., $10.00, $45.68; Melrose, 1st, $14.37; Millbury, 1st, Juniors, for Goldie, $3.00; Boston, Clarendon St., Mrs. Harriet A. Hibbard, $10.00; Groton, $18.93; Haverhill, Mt. Washington, $10.00; Marshfield Hills, Mrs. A. C. Damon, $1.00; Charlemont, $3.50; Natick, Precious Jewels, $1.50, $24.97; Boston, Harvard St., $6.00; Boston, 1st, L., $2.82; Whitman, 1st, $20.00; Roslindale, $13.25; Norwood, $4.00; Charlestown, 1st, Almira Band, for Joy and Lota, $9.00; Natick, 1st, F. L., $5.00; Lynn, East, $30.00; Worcester, Main St., $12.50; Medfield, H. L. Gunnison, $1.00; Bernardston, $7.75; Newburyport, $25.71; Weston, $4.37; Somerville, Perkins St., $80.92; Lowell, 1st, $99.50; Newton Centre, Kindergarten, for Kindergarten work at Hartshorn College, $3.00; Somerville, Winter Hill, $35.81; Stoneham, 1st, $26.21; Plymouth, $25.00; Carver, $8.58; Carver, S. S., $0.47; Athol, $5.50; Wenham, $11.00; No. Abington, $14.00; Pittsfield, 1st, $54.63; West Sutton, $10.00; Colerain, 1st, $11.00; Weymouth, $18.87; Weymouth, Primary Class, $2.00; Medford, 1st, F. L., $8.00; So. Swansea, $1.68; Worcester, Lincoln Square, $68.72; Haverhill, Portland St., 55.50; Westminster, $12.00; Brockton, 1st, $25.00; Clinton, 1st, F. L., $9.15; Kingston, $15.31; So. Hanson, $14.00; No. Adams, $25.00; Cambridge, North Ave., Church, $96.10; Southwick, $6.00; Whitman, B. Y. P. U., $3.00; No. Scituate, $27.00; Somerville, Ralph K. Snow, $0.15; Old Cambridge, F. L., $17.93; Cambridge, North Ave., F. L., $24.20; East Brookfield, $5.00; Worcester, Lincoln Square, Band, $51.70; Worcester, Lincoln Square, Young People's Missionary Society, for Mrs. Duggan, $12.60; Middleboro, Central, $43.00; Fitchburg, 1st, $21.42; West Royalston, $21.00; Florida, $1.20; Westfield, F. L., $5.00; Canton, $11.00; Methuen, Juniors, $5.40; Allston, Brighton Ave., $46.41; Wakefield, $8.00; No. Abington, F. L., $1.10; West Medford, $5.00; Hudson, $4.30; No. Middleboro, Mrs. A. S. C. Hill, $3.00; Boston, Tremont Temple Branch, Primary Dept., S. S., for Miss Gowan, $1.32; Newton, Immanuel, Young Ladies' Club, $35.00; Lynn, Essex St., $18.26; Everett, 1st, Woman's Union, $20.25; Reading, 1st, $52.50; West Newton, for French work, $30.40, $60.61; Beverly, 1st, $127.96; Rochdale, Greenville, $13.50; Wenham, Earnest Workers, $0.00; Swampscott, Bethany, $16.06; Lynn, 1st, $55.00; Cambridge, Broadway, $30.00; Hingham, $13.25; Dorchester, Blaney Memorial, $34.00; Dorchester, Blaney Memorial, F. L., $10.00; Lynn, Washington St., $99.84; Boston, Ruggles St., Senior Primary Dept., $10.00; Boston, South, $22.10; Charlestown, Bunker Hill, $29.50; Boston, South, Juniors, $13.65; Worcester, South, Ladies' Association, $30.50; Lexington, $6.82; Taunton, Winthrop St., $14.65, Precious Jewels, $54.73; Lawrence, 1st, $43.50; Peabody, 1st, $19.06; Taunton, Winthrop St., F. L., $21.00; Somerville, 1st, $35.60; Boston, Warren Ave., $37.00; Amherst, $15.50; Chicopee, $12.00; Chicopee Falls, $2.50; Chicopee Falls, Primary S. S., for Joy and Lota, $3.50; Holyoke, 2d, $65.39; Holyoke, 2d, Junior S. S., for Joy and Lota, $3.43; Holyoke, 2d, Primary S. S., for Joy and Lota, $2.97; Palmer, $5.00; Willimansett, Beulah, $7.75; Mansfield, $9.02; Dighton, F. L., $6.50; Raynham, Band, $8.23; Long Plain, $6.90; Long Plain, Y. P. S. C. E., $0.91; Somerset, $11.25; Raynham, $12.60; Jamaica Plain, a friend, $3.00; Cambridge Immanuel, $25.00; Boston, Tremont Temple, Church, for Miss Gowan, $75.00, $339.00; Springfield, State St., $160.55; Springfield, State St., Primary Class, for Joy and Lota, $1.64; Brockton, 1st, Stewart Society, $10.00; Worcester, Adams Square, $8.67; Methuen, 1st, $6.75; Gloucester, Chanel St., $41.00; Greenfield, 1st, $6.00; Merrick, $2.50; East Boston, Central Sq., $11.00; Petersham, $10.00.

RHODE ISLAND, $1,381.49. Central Falls, Broad St., $25.00; Providence, 4th, $100.00; Pawtucket, Woodlawn, $1.10; Point Judith, $36.00; Providence, Calvary, $47.80; Providence, Mt. Pleasant, $20.00; Pawtucket, Pleasant View, $10.50; Wickford, 1st, $50.00; Wickford, 1st, Miss Mary P. Champlin, $25.00; Providence, 1st, $69.27; Allendale, $5.00; Norwood, $5.00; North Providence, Farmers', $2.65; Central Falls, Broad St., Vineyard Workers, $38.00; Providence, Cranston St., for salary of Mrs. Jones at Hartshorn Memorial College, $100.00, $133.30; Wakefield, $17.99; Phenix, $10.75; Usquepaugh, $3.00; Jamestown, $15.75; Providence, Broadway, $50.15; Woonsocket, $30.63; Pawtucket, 1st, $64.72; East Greenwich, $25.00; Providence, Mary L. Welch, $50.00; Providence, Stewart St., $16.50; Providence, Central, $198.91; South Ferry, Narragansett, $3.00; Providence, Roger Williams, $22.17; Pawtuxet, $5.00; Providence, Union, in memoriam, $0.23, $2.23; Pawtucket, Woodlawn, B. Y. P. U., $5.08; Allenton, $3.20; Pawtucket, Martha Rector, $1.00; Providence, Central, 3d, S., $4.61; Quidnick, $2.50; Natick, $50.00; Warren, $40.00; Providence, Jefferson St., $6.00; Pawtucket, 1st, Y. L. Circle, $27.00; Newport, Auxiliary, $41.64; Lonsdale, $15.00; Lonsdale, J. B. Y. P. U., $3.00; Lonsdale, Primary S. S., $5.00; Providence, Central, F. L., $17.50; Providence, Branch Ave., $5.00; Newport, 2d, Infant Class, $2.00; East Branch Ave., $5.00; Newport, 2d, Precious Jewels, $3.00, Providence, 2d, for French work, $7.27, Precious Jewels, $3.00, $36.32; East Providence, 1st, C. E., $1.00; Providence, Mrs. G. G. Wilson, $10.00; Block Island, $8.32; Valley Falls, Young Ladies Band, $10.00; Branch of W. A. B. H. M. Soc., $12.00.

CONNECTICUT, $1,133.36. Wallingford, $4.00; New London, Huntington St., J. S. C. E., for Mrs. J. P. Duggan, $2.72; Southington, 1st, $1.05; No. Lyme, Light Bearers, $5.00; Norwich, Central, Vineyard Workers, $10.00; Norwich, 1st, $12.00; Waterbury, 2d, $4.50; Stamford, 1st, Young People's Society, $5.20; Packerville, $9.00; Niantic, $8.25; Noank, Sunshine Band, for Miss Owen's work, $2.50; New Haven, Hope, $3.63; New Britain, 1st, $55.00; Bridgeport, 1st, $104.91; No. Lyme, $17.00; Willimantic, $42.05; Norwich, Central, B. Y. P. U., $5.00; East Lyme, Junior Soc., $5.00; Montville, Church, $6.55; Spring Hill, a Thank Offering, $6.00; Cromwell, $3.00; New Haven, 1st, $69.40; Plainville, $13.00; Waterford, 1st, $3.00; Stepney, $15.00; Ansonia, $41.76; Wallingford, Y. P. S. C. E., $10.00; So. Willington, $9.75; Ansonia, Havergal Club, $6.00; Hartford, Suffield St., friends $12.00; Essex, 1st, Y. P. S. C. E., $10.00; Meriden, 1st, $12.70; Bristol, 1st, Sunshine Band, for Miss Owen, $1.50; Hartford, Memorial, Willing Workers Band, $2.28; Hartford, Memorial, Mission Circle of Aid Society, $14.00; Hartford, Memorial, Mission Circle of S. S., $5.25; Preston, four sisters of the church, $5.63; Danielson, 1st, F. L., $5.00; Hartford, 1st, Junior Society, $2.52; Voluntown, F. L., $2.75; Deep River, $41.10; Norwich Central, In-as-much Society, $9.00; Noank, $20.00; Brooklyn, F. L., $10.00; So. Woodstock, $3.70; Jewett City, What-so-ever Circle of King's Daughters, for debt on school building at Mather, $2.00; Montowese, Our Workers Mission Band, for Joy and Lota, $4.00; New London, Huntington St., F. L., Thank Offering, $12.00; Norwich, 3d, $8.00; Hartford, Asylum Ave., $52.00; Putnam, F. L., $10.00; No. Lyme, Y. P. S. C. E., for Mrs. Duggan, $2.50; Chester, $28.32; Hartford, Talent Club, special gift for Mrs. Wright at New Mexico, $10.00; Bristol, $54.50; Easton, $5.00; Stafford, Y. P. S. C. E., $10.00; Moosup, B. Y. P. U., for Mrs. Duggan, $3.00; Moosup, $38.16; Suffield, 2d, $22.50; Hartford, Asylum Ave., Wide Awake Band, for Mather School, $7.00; So. Norwalk, F. L., $7.00; Willimantic, F. L., $5.16; Waterbury, 1st, $11.50; Groton Heights, $23.11; Lebanon, $6.09; New London, 1st, F. L., $22.41; Northville, New Milford, $16.00; Stratfield, $15.00; Clinton, $12.00; Torrington, Calvary, Church, $5.00; Andover, $3.50; So. Norwalk, Ladies' Assn., $45.00; Middletown, $30.50; Norwalk, 1st, $7.00; Norwalk, 1st, S. S., $5.00; New London, 1st, $1.00; West Woodstock, $6.00; Waterford, 2d, $5.50.

MISCELLANEOUS, $1,838.33. Slater Fund for Spelman, $1,250.00; Contributions for Spelman, $330.52; N. Y., Delhi, Church, $4.00; N. Y., Buffalo, Hedstrom Memorial, $5.00; Ohio, Peniel, Gallia, Church, Mrs. J. B. Wood, $1.50; Ohio, Roscoe, Church, $0.50; Interest on Mary Newell Drown Fund, $36.23; Interest on Whittemore Memorial Fund, $20.80; Interest on Du Bois Fund, $10.66; No. Y., Holland Patent, $6.72; Neb. Valley, Eva L. Williams, $2.00; N. Y., Port Byron, $5.56; N. Y., Jay, J. B. Y. P. U., $0.72; Ohio, Wellston, 1st, $5.60; D. C., Washington, Calvary, $45.55; Sale of old silver, $0.80; Literature, $18.77.

Total, $17,308.00.

Alaska

Receipts for March, 1902

Maine, $208.56. Calais, 2d, Busy Bees, $8.00; Damariscotta, S. S., $2.00; Rockland, 1st, S. S., $30.00; East Jefferson, S. S. Class of Ella Chapman, $1.10; So. Berwick, S. S., $10.00; Waterville, J. C. R., $2.00; Shapleigh, 1st, S. S., $1.00; Turner, S. S., $2.00; Livermore Falls, J. B. Y. P. U., $2.00; Caribou, S. S., $2.00; Portland, 1st, Shailer Mission Band, $2.00; Auburn, Court St., $2.00; Skowhegan, Bethany, S. S., $4.00; Bangor, 1st, S. S., $14.10; Portland, Free St., Willing Workers Band, $14.13; No. Berwick, J. C. E., $3.25; Buxton, Primary Class, $2.00; Houlton, S. S., $5.00; Kennebunk Village, Mrs. Wells's 9. S. S. Class, $1.00; Kennebunk Village, Mrs. Pierce's Class of girls and boys, $0.75; Livermore Falls, B. Y. P. U., $6.15; Bryants Pond, S. S. and Circle, $2.00; Bath, 1st, S. S. $7.24; No. Haven, Junior Band, $4.14; Waterville, S. S., $6.24; Portland, Free St., $45.93; Kennebunk Village, S. S., $2.00; Brunswick, Berean, S. S., $1.50; Ashpoint, S. S., $2.00; Westbrook, S. S., $1.00.

New Hampshire, $49.94. Dover, Central Ave., S. S., $5.00; Fitzwilliam, 1st, Church, $4.00; So. Lyndeboro, Primary Class, $1.00; East Westmoreland, $1.00; Sanbornton, 2d, S. S., $2.50; West Swanzey, S. S., $5.00; Amherst, S. S., $1.31; Manchester, 1st, Y. P. S. C. E., $4.00; Exeter, S. S., $20.00; Franklin Falls, 1st, Bon Y. Keene, Mrs. C. Foster, $1.00; Keene, Primary Dept., $3.43; Troy, S. S., $2.70.

Vermont, $92.56. Hinesburg, S. S., $5.05; Richford, Church, $5.00; Weston, Church, $2.70; Mechanicsville, Mrs. P. B. Parmenter, $1.00; Essex Junction, 1st, $1.10; Westgreen, Alaska Band, $17.11; Vergennes, S. S., $1.43; Rutland, Primary Dept. of S. S., $12.00; Jericho, S. S., $1.50; Fairfax, S. S., $3.25; Rutland, 1st, S. S., $5.00; Ludlow, $4.00; Windsor, Primary Class, $0.50; Fownal, S. S., $4.00; Barre, 1st, Primary S. S., $1.37; Whitingham, $1.00; Brandon, Band, $1.00; Middleton Springs, $2.00; Pittsford, S. S., $2.00; Saxtons River, S. S., $2.00; Perkinsville, Primary Class, $2.00; Grafton, S. S., Primary Class, $2.00, $3.00; Townshend, S. S., $4.00; Townshend, Miss Harriet Fletcher, $2.00; Townshend, Mrs. Celia Cutler, $1.00; East Poultney, S. S., $2.85.

Massachusetts, $997.44. Brookline, S. S., $14.25; Littleton, S. S., $3.00; Billerica, $1.00; Boston, Tremont Temple, S. S., $13.00; Old Cambridge, Mrs. S. G. Gooch, $10.00; East Somerville, S. S., $2.07; West Bridgewater, S. S., $5.00; Lowell, Branch St., S. S., $5.77; Lowell, Branch St., Primary Dept., $5.77; Revere, 1st, Primary Dept. of S. S., Birthday Offering, $5.00; Revere, 1st, Dept. of S. S., Birthday Offering, $1.00; Milford, Pine St., Primary Dept. of S. S., $1.00; Salem, 1st, Mrs. R. M. Martin, $1.00; Medfield, S. S., $4.44; Becket, Busy Bees, $1.00; Worcester, 1st, Primary Dept. of S. S., $1.50; New Bedford, 1st, $10.00; Salem, Central, S. S., $7.50; Cambridge, No. Ave., Miss F. J. Teele, $5.00; Dighton, 1st, S. S., $5.00; Somerset, 1st, S. S., $2.00; Cambridge, 1st, $3.00; Lanesboro, 1st, S. S., $1.00; Bernardston, S. S., $1.10; Amherst, Y. P. S. C. E., $1.00; Fairfield, Y. P. S. C. E., $2.00; Longmeadow, Primary S. S., $0.50; Northampton, J. C. E., $0.50; Springfield, Carew St., S. S., $5.00; Springfield, Highland, S. S., $10.00; Springfield, Highland, Primary S. S., $4.00; Westfield, S. S., $7.00; Lee, S. S., $5.00; Lawrence, 2d, Band, $5.00; Groton, S. S., $5.00; Fall River, Harrison St., S. S., $5.00; Cambridge, 1st, Miss Alice F. Stedman, $5.00; Malden, Hazel Peare, $0.30; Natick, Rope Holders, $40.00; Amesbury, Market St., Primary Dept., $5.00; Haverhill, Mt. Washington, $2.00; Groton, $1.50; Millbury, 1st, Juniors, $5.00; No. Cambridge, No. Ave., Mrs. H. C. Rand, $5.00; Cambridge, 1st, friends, $5.00; Brookline, $20.75; Springfield, 1st, Par and Near Soc.,